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For "The Friend."

Account of Recent Adventures and Suffering in the Arctic Regions.

(Continued from page 202.)

At the end of the Fourth month, suddenly appeared among them, the two hunters who had been lost in one of the snowstorms, on their journey, as before related: their names were Ole Olsen and Henrik Nielsen. How they passed almost six months, enveloped in polar darkness, and how had they survived a struggle which seemed beyond human ability? They gave the following account of themselves to their companions: When they found themselves separated from their fellow-travellers their distress was great, the snow which fell in squalls had entirely effaced the track of the sledge, and they thought that their comrades, deprived of their aid, would not be able to pursue their journey but would return to the Russian houses. They returned to themselves, not without difficulty, for the weather was so unfavorable that four days were occupied in accomplishing the journey, they had at the time of the separation only about a pound of flesh in their possession. Finally, when near the cabin, Nielsen striking back perceived that he had lost his companion; too weak to go in search of him, he dragged himself as well as he could to one of the little houses, struck a fire, roasted some morsels of fox flesh, ate a few mouthfuls and fell into a deep sleep or stupor near the fire. When he had fallen on the snow without strength, voiceless, and lay there for some time in vain; when he came to himself hunger haunted him cruelly, he gnawed with his teeth some bits of fresh reindeer skin which he used him as a garment, and dragged himself a few steps more towards the houses, which he had perceived, but his strength failed him again, and seeing the abandoned boat he got into it. Rest restored his strength in a degree, and making a last effort he succeeded in reaching the little house, there he crawled at the bones which his companion had broken, and fell by the side of Nielsen. In the morning the two unhappy men argued matters as well as they could, despairing of the lives of their comrades, whom they expected to be engulfed in the snow, and they gnawed themselves to winter quarters which

they would have to occupy for more than five months. During the first fifteen days they took no game; they continued to gnaw the bits of bone which they had thrown away during their previous stay in the cabin, but which they now carefully collected, this, however, would not have been sufficient of itself for forty-eight hours, if they had not found buried under the snow, in the neighborhood of the little houses, some bits of frozen flesh of seals and bears which their predecessors, the Russians, had killed. Near the end of the Twelfth month they succeeded in killing a reindeer, but found to their dismay on returning from the chase, that their fire had gone out, and that they had no more matches; but happily they succeeded in setting on fire, by the aid of their guns, some shreds of hemp which they had extracted from a bit of cordage. Thus they were again supplied with fire, but as wood was failing, they had to destroy one of the two little houses for fuel. Again they had to exert all their ingenuity, for we may remember that they had none of the few tools which had been supplied from the ship to the little company, these having been carried on in the sledge, at the time of their separation from their comrades; they detached from the abandoned boat, a bar of iron which they flattened by beating with a stone until they shaped it into a sort of knife. Nails from the boat, treated in a similar manner, were afterwards transformed into coarse needles, by the aid of which they could make for themselves garments of reindeer skin. They made thread of slender strips cut from the skins, or of small twine fabricated from hair, or fibres taken from the sails of the boat. During their stay they succeeded in killing eleven reindeer and one bear, thus they survived until near the end of the Fourth month.

At this period there remained to them only three charges of powder, and impelled by the prospect of famine, they abandoned their refuge and directed their course towards the south, thus unconsciously moving directly towards the cabin of the Samoiades, where the meeting with their companions seemed scarcely less miraculous to one party than to the other.

The now united company of Norwegians remained at Gansenonos for three weeks; meanwhile the provisions collected by the Samoiades being exhausted more rapidly than ever, they perceived that there was danger of involving these poor savages in a common catastrophe if they continued longer with them. After so many adventures, five of these heroic sailors attempted another,—the sixth, Johan Anderson, could not make up his mind to quit his good friends, the Samoiades, and remained with them,—the others departed for the Russian house to seek the abandoned boat, which they found without difficulty. They were obliged to drag it over the ice for two days, but as it was so heavy, and as a large portion of the stern was demolished,

they cut it in two and returned to Gansenonos with the forward end. After spending three days here, aided by the Samoiades, they replaced the stern of the boat by a large seal-skin, and it was in this strange vessel that our five navigators embarked upon the open sea.

By dint of rowing they managed in six days to land on the Waigatz Islands, where they found another encampment of Samoiades who proved themselves as kindly disposed as the first, but it was difficult to communicate with them, for they spoke neither Russian nor Finnish. After resting eight days they were transported by their hosts on a sledge towards the south of the island, there they hailed a vessel which conveyed them to their country without further adventures worthy of note: they were but four in number, the fifth, Lars Larsen, remained with the last company of Samoiades, induced by the pleasures of their hospitality.

So in the Eighth month, 1873, four men only of the crew of The Freya were restored to their homes after a wonderful succession of hardships, one had died buried in the snow, where no doubt the bears had devoured his body, and two others remained with the Samoiades; as to Captain Tobiesen, his son, the cook and the first mate, no news has been received of them.

In striking contrast with the foregoing account of difficulties overcome by the sailors of "The Freya," is the history of the catastrophe of Mitterhuk.

A severe frost which occurred in the polar regions in the Ninth month, 1872, had shut up in the ice, to the north of Spitzbergen, a number of Norwegian fishing vessels; this unusual circumstance, sad as it was, did not excite extreme alarm in Norway for the safety of the sailors, for it was known that the government had taken the precaution to erect at Mitterhuk, one of the points of Cape Thorsden, a solid wooden house, furnished with abundance of provisions of every kind. The captains of the vessels frequenting those desolate shores, knew of the existence of this asylum, and it was hoped that the greater part of those belonging to the vessels so caught, would take up their winter quarters there. In point of fact this was the case with a number whose crews, after having vainly awaited in their vessels a return of fine weather, comprehended early in the Tenth month that they must decide to winter there.

About the middle of the Tenth month two boats crossed the arm of the sea which separates Graahuk from Mitterhuk, the thermometer at that time indicating a temperature of from 14 degrees above to 4 degrees below zero, Fahrenheit. This extreme reduction of the temperature in the midst of autumn, afforded a singular contrast to the condition of the sea which was still navigable. This phenomenon was attributable to the effect of certain streams of warm water brought by one of the branches of the Gulf Stream.

The house of refuge at Mitterhuk was large and warm; it contained not only abundant provisions in food, in clothing, in combustible material, and other things, but also implements suited to encourage activity in those who might become its occupants, for it is only by brisk exertion of the muscular forces that one is able to combat the two most terrible maladies of those countries, namely, lethargy and scurvy. The seamen who arrived there, as before mentioned, were seventeen in number, one had died during the journey. They belonged chiefly to the crew of "The Mattilas," which, like "The Freya," had left part of her men to try to pass the winter on board. It is probable that among the refugees there was no intelligent and energetic head, but that each man abandoned himself to his own inclination.

(To be concluded.)

For "The Friend."

Inconsistencies; or a Departure from Simplicity in our Dwellings and Families.

(Concluded from page 206.)

"I may truly say, that nearly as long as I have been privileged by an acquaintance with the homes and families of Friends (which though I was born a member, is not long), I have at times almost mourned at the great relaxation from gospel strictness, and simplicity of living, so evident amongst us. Surely, I have thought, if we were to cast out the crowd of opinions, which have got the first place in our minds,—opinions founded or cherished by custom, example and education in the good, and by vanity or something worse, in the bad; and if we were coolly and calmly to listen to the silent dictates of best wisdom, we should clearly see, that the holy principle which we profess (to use the words of John Woolman), inevitably 'leads those who faithfully follow it, to apply all the gifts of Divine Providence to the purposes to which they are intended.' I venture to say, we should then find a greater necessity laid upon us, to exercise self-denial in what we are apt to think little matters, than is now often thought of; we should have such a testimony to bear against superfluity, extravagance, ostentation, inconsistency, and the unreasonable use of those things which perish with the using, as we now profess to have, against the more flagrantly foolish customs and fashions of the world."

John Woolman, "On the right use of the Lord's outward gifts," writes: "As our understandings are opened by the pure light, we experience that through an inward approaching to God, the mind is strengthened in obedience; and that *by gratifying these desires which are not of his begetting*, these approaches to him are obstructed, and the deceivable spirit gains strength."

"These truths being as it were engraven on our hearts, and our everlasting interest in Christ evidently concerned therein, we become fervently engaged, that *nothing may be nourished* that tends to feed pride or self-love in us. Thus in pure obedience, we are not only instructed in our duty to God, but also in the affairs which necessarily relate to this life, and the Spirit of Truth which guides into all truth, leavens the mind with a pious concern, that 'whatsoever we do in word or deed, may be done in His name.'

"Hence such buildings, furniture, food and raiment, as *best answer our necessities*, and are

least likely to feed that selfish spirit which is our enemy, are the most acceptable to us.

"As my meditations have been on these things, compassion hath filled my heart toward my fellow creatures, involved in customs, *which have grown up in the wisdom of this world*, which is foolishness with God." O that the youth may be so thoroughly experienced in an humble walking before the Lord, that they may be his children, and know him to be their refuge, their safe unfailing refuge, through the various dangers attending this uncertain state of being."

Thomas Shillitoe, in closing an address to Friends, thus writes: "I must now conclude, with expressing the earnest solicitude I feel, that we may each of us be found willing to unite with that all-sufficient help, which, I believe, yet waits our acceptance; and suffer it so to operate in and upon us, that we may become a people *wholly separated* in heart and mind, love and affection, *from everything* that has a tendency to dim our brightness, to prevent us from being as lights in the world; and be clothed with those beautiful garments, which so adorned our worthy ancestors—humility, self denial, and an entire dedication of heart to the work and service of our God; a disposition truly characteristic of the disciples of him, who declared, 'My kingdom is not of this world:' and thus may the enemy no longer be permitted to rob and spoil us, but the language go forth respecting us, 'Happy art thou, O Israel, who is like unto thee, O people; saved by the Lord.'"

From the "Memoirs of William Lewis," the following testimony is extracted: "Can there be stronger delusions in judgment than to suppose the seeking riches and honor and the enjoyment of sensual pleasure in this present world, compatible with the example of our Lord and Saviour Jesus Christ? Does it not seem as if the first great deceiver and foe of man had so spread his delusive influence in the human mind, as to pervade all its powers? seeing the bulk of professors conclude they have taken him, the Messiah, for their Law-giver and pattern, whilst they are not only *allowing* but *seeking* softness and elegance in their dwellings; fulness of bread, and in some instances 'abundance of idleness' in their daily course; and in most, less attentions and solicitudes God-ward, than contrivances and expense to have the fruits of the earth before the sun can put them forth! * * *

We may, though having eyes, be yet so blind as not to see the open, glaring contrariety exhibited in the allowed practice of the day, to the plain doctrines and uniform example of a world-renouncing Lord; such blindness may (through our conformity to its manners) come upon us who are professors; but this, I think, we may be assured of, that the enemies of the Lord Jesus, deists and infidels of every class, are, and will continue to be more quick-sighted; the broad sneer of derision will be on their countenances; sarcastic strictures will be freely allowed and remain unrepelled. 'These pilgrims and strangers, say they, seem to get a little reconciled to this foreign clime, though so far from their native country and their father's house; this howling wilderness, as they call it, appears, some how or other, to have received a manure that hath so enriched the soil as to render it capable of producing very pleasant fruits, even to their refined taste; and like us who know of no better portion than our good things in this life, they

seem to sit down, each under his own vine and under his own fig tree; so that, though seems we are to be forever separated at the end of the journey—they raised up to everlasting glory for having followed, as they phrase it, a crucified Lord, and we consigned to shame and everlasting contempt for having denied him, yet we really appear to be travelling the same direction; at least we go in greater harmony together, and walk through this vale of tears as friends."

He continues, "Oh how long! how long shall the enemies of the cross of Christ have cause thus to triumph?" &c.

For "The Friend."

Maryville Report.

A visit to the schools, from Okolona, Miss., up to this place, and other very urgent claims on my time, have delayed the issuing of "The Monitor." A double sheet is being prepared with an account of the action of the Committee, the occupation of the new building, the progress of Normal Class, &c. It was thought not best to print till it could be done with full information; and especially not until suitable acknowledgments could be made to the kindness of Friends in England and elsewhere. This last consideration is the cause of the present writing.

Y. WARNER.

Maryville, 2d mo. 4th, 1874.

Wild Animals in Siam.—Moukot, in the course of his explorations in the more thinly peopled portions of the country, had frequent opportunities of witnessing the dangers and losses occasioned the natives by elephants, tigers, leopards and other unwelcome neighbors. In one place he observes: "In this part of the country the Siamese declare they cannot cultivate bananas on account of the elephants, which at times come down from the mountains and devour the leaves, of which they are very fond. The royal and other tigers abound here; every night they prow about in the vicinity of the houses, and in the mornings we can see the print of their large claws in the sand and in the clay near streams. By day they retire to the mountain, where they lurk in close and inaccessible thickets. Now and then you may get near enough to one to have a shot at him, but generally, unless suffering from hunger, they fly at the approach of man. A few days ago I saw a young Chinese who had nineteen wounds on his body, made by one of these animals; he was looking out from a tree about nine feet high, when the cries of a kid, tied to another tree at a short distance, attracted a large tiger. The young man fired at it, but, though mortally wounded, the creature, collecting his strength for a final spring, leaped on his enemy, seized him and pulled him down, tearing his flesh frightfully with teeth and claws, as they rolled on the ground. Happily for the poor man, it was a dying effort, and in a few moments more the tiger relaxed its hold and breathed its last."

While still sojourning in this neighborhood he says: "I had come to the conclusion that there was little danger in traversing the woods here, and in our search for butterflies and other insects, we often took no other arm than a hatchet and hunting knife, while Nio had become so confident as to go by night with Phrai to lie in wait for stags. Our sense of security was, however, rudely shaken when one evening a panther rushed upon one of the

close to my door. The poor animal
red a heart-rending cry, which brought
l out, as well as our neighbors, each torch
and. Finding themselves face to face
a panther, they in turn raised their
es in loud screams; but it was too late for
o get my gun, for in a moment the beast
out of reach."

For "The Friend."

John Heald.

(Continued from page 203.)

10th mo. 5th. We went on to Danville.
re was no meeting there, but a few Friends,
had become members at their own re-
and lived 30 miles from the nearest
ting. With these and their neighbors we
a meeting, in which as way opened, I was
red to treat of several things to satisfac-
Some of them, I understood, said they
t thought there was something suitable for each
present, and many were tendered. We
elled thirty miles there and thirty back,
lodged at Joseph Austin's. In the course
he evening, we were favored with a pre-
s opportunity, in which a young woman
remarkably tendered.

h. We returned to Montpelier, called a
t time at J. Austin's, and had a sweet
ing season. I felt the renewal of the fore-
g opportunity; in sweet feeling of love
a final farewell to these dear, old friends,
also the precious young woman. It ap-
s most likely that I may never see her
in, and oh, how I desire she may be faith-

th. We attended the meeting at Starks-
ough, at which was accomplished the mar-
e of Thomas Taber and Miriam Worth.
a meeting was long before it gathered. I
trying exercise in it in silence, and more
while engaged in testimony. There is that
ch withholdeth more than is meet, and it
leth to poverty. This I first stated, and
wed that neglecting our duty tendeth to
erty, and doing more than is required
leth to poverty also, and indulging in that
know to be wrong, impoverishes and keeps
poor. Such as abide in a watchful state,
carefully attend to duty, and do not ex-
d, will come to know that though there is
attering abroad, an increase will be known.
eral bore testimony afterwards, for there
many who are public [ministers] here,
h old and young, men and women.

After having some refreshments, Elihu Hoag
k us in his carriage to Lincoln, where we
notice sent on of two meetings, one at 10,
other at 3 o'clock.

th. At the morning meeting, my mind
easy, and no prospect for a while of say-
anything, but a small concern presented,
attending to that, way opened for more.
ar the close of my testimony, I came on
subject of forgiving those who injure us
trespass against us, so that we may pray
be forgiven as we forgive. This lesson is
ed to be learned, but necessary.

The afternoon meeting was favored. The
ings of many were touched with tender-
s, and supplication for a continuation of
or was made by Elihu Hoag. The meet-
concluded with thankfulness.

The next day we went to Joseph Hoag's,
ere we were received and entertained in a
in but comfortable manner. On the 12th
eph accompanied us to Shoram, where
re a few Friends living, who had become

concerned to meet together, even before they
became members, and had continued to meet
ince. We had a meeting on the 13th, with
them and some of their neighbors. I was con-
cerned to bear testimony to the usefulness of
silent waiting, and that our final close was a
suitable subject for silent meditation, that
though it was profitable, yet it was a concern
much neglected by many. When I was clear,
our conductor followed. It was a good meet-
ing, I think, and it was a comfort to my mind
to have a sense that the Master still owned
us.

14th. At Granville, in the early part of the
meeting, Amy Dillingham appeared in a short
but pertinent supplication for ability, whereby
we might acceptably worship God." John
Heald says, that this concern so lived in his
mind, that he came forth in a testimony on
that great duty, showing that it was a Chris-
tian practice to meet together to wait upon
and worship God; that our Saviour practised
it when upon earth, and his disciples con-
tinued it, and one of his apostles left us the
injunction, "Forsake not the assembling of
yourselves together, as the manner of some
is." But he thought there was reason to fear
that the practice was continued by some in a
merely formal way. In speaking to the as-
sembly, he was sensible of the difficulty of so
dividing the word that each should take what
was suitable for him—for the humble ones
might reject the word of encouragement, from
a sense of their own unworthiness, and take
to themselves the warnings designed for the
formalists, who on the other hand would ne-
glect the word of reproof, and appropriate
that which was pleasant, and which belonged
to others. He closes his account as follows:
"The labor in this meeting was uncommonly
hard and close, but I endeavored to do it
honestly."

"16th. Came in the evening to Greenfield,
to Elisha Anthony's, and were kindly enter-
tained. We were soon invited into a sitting-
room, where we had none of the company of
any of the family, only the man himself,
though he had a large family. I like it better
not to be separated from them while in the
family.

17th. We had a full meeting of Friends
and others, and my mind was under no small
exercise. I became prepared to enter into
vocal labor, and said, that I thought it to be
my duty to set out from my habitation, and
to leave my near and dear connections, and
most of what men count dear, and to go where
I believed I should be nearest in my duty to
go; and when there, I have informed some of
my friends that I wanted an interview with
Friends thereaway, and such of their neigh-
bors as would choose to attend. Not seeing
any thing further to be done, we come to-
gether; and if that is all I find to do, I then
do no more; and some seem to be satisfied
with being thus notified, and others appear to
be not quite so well satisfied; but I do not
consider myself warranted to attempt to de-
liver testimony to please others, merely be-
cause they might suppose they would be
gratified with it. When I feel as I apprehend
a necessity to communicate, I attend to it,
but not otherwise. As I do not expect a re-
ward from man, if I am found worthy to have
a reward I depend for obtaining it from the
Author of my existence. Now I want you
to consider how careful you are to yield obe-
dience to the Divine requiring. I urged the

example of the householder that went out
early to hire laborers into his vineyard, and
agreed with them for a penny a day, and
again he went at other times of the day, and
they were employed to labor under the direc-
tion of the master; with much more. It was
a meeting I believe to profit.

19th. At Galway. After I had waited under
trying concern until I believed the time had
come, I said: To fear God and work righteous-
ness is the way to be accepted of Him. Here
it may be observed that we have no testimony
that I know of that assures us that those
who do wrong, and continue knowingly so to
do, shall be accepted. Therefore it becomes
people to consider timely what they are about.
It was the Apostle Peter's testimony: I per-
ceive God is no respecter of persons, but in
every nation he that fears God and works
righteousness is accepted of Him. Now con-
sider, can we expect acceptance without work-
ing righteousness? and what do these right-
eous acts consist of? Do they consist in out-
ward performances, and going closely into
formality and formal service, and into worldly
pursuits, pleasures, profits, amusements and
gratifications? Is the attention given to these,
fearing God and working righteousness? If
we are laying up treasure on earth, and the
heart and mind are set on these enjoyments,
and pursuing them and delighting in them,
how does this accord with working righteous-
ness? When I had brought many ideas to
view, and set them as close home as I could,
I stopped, and addressed some feeling senti-
ments to a tried, humble state, deeply proved.
The meeting closed in a solid manner with
tender-heartedness.

20th. Attended Providence Meeting. In
the silent exercise, I was ready to think no
way would open to speak, but at length it did,
and I labored to prevail with them to refrain
from evil, from indulging in that which they
knew to be offensive to God; but it felt to me
to have but little entrance. I went on to
show, that doing evil, and feeling conviction
for it, and still continuing to do so, is the way
to become darkened and hardened. I instanced
our Saviour's weeping over Jerusalem, that
He would have gathered them, but they would
not, and that now the things belonging to
their peace were hidden from their eyes; and
then urged the Christian duty of meeting often
together to worship God. A neglect of duty
opens and prepares the way to hardness of
heart. I also mentioned the description of
the last judgment; and the pleading of those
set on the left hand, 'Thou hast taught in our
streets,' 'When saw we thee hungry, or
athirst,' &c.; and I instanced the servants
that had received the talents, each according
to their several ability, that those who obeyed
the command received the reward, 'Well done,
good and faithful servant,' but the disobedient
were ordered to be bound hand and foot, and
cast into outer darkness. Near the conclusion,
I recommended them to the word of grace in
the heart. The latter part of the meeting felt
to me to be increasingly tender and solemn,
and I hope the honest-hearted felt encouraged
to a faithful, humble obedience, and the care-
less were faithfully warned and counselled to
yield obedience to duty."

(To be continued.)

The truest characters of ignorance
Are vanity, and pride, and arrogance;
As blind men use to bear their noses higher
Than those who have their eyes and sight entire.

THE FIRE BY THE SEA.

Selected.

There were seven fishers, with nets in their hands,
And they walked and talked, by the sea-side sands,
Yet sweet as the sweet dew-fall
The words they spoke, though they spoke so low,
Across the long dim centuries flow,
And we know them one and all—
Aye! know them and love them all.

Seven sad men in the days of old,
And one was gentle, and one was bold,
And they walked with downward eyes;
The bold was Peter, the gentle was John,
And they all were sad, for the Lord was gone,
And they knew not if He would rise—
Knew not if the dead would rise.

The livelong night, 'till the moon went out
In the drowning waters, they beat about;
Beat slow through the fog their way;
And the sails drooped down with wringing wet,
And no man drew but an empty net,
And now 'twas the break of day—
The great, glad break of day.

"Cast in your nets on the other side!"
('Twas Jesus speaking across the tide,)
And they cast and were dragging hard;
But that disciple whom Jesus loved
Cried straightway out, for his heart was moved:
"It is our risen Lord—
Our Master, and our Lord!"

Then Simon, girding his fishers coat,
Went over the nets and out of the boat—
Aye! first of them all was he;
Repenting sore the denial past,
He feared no longer his heart to cast
Like an anchor into the sea—
Down deep in the hungry sea.

And the others, through the mists so dim,
In a little ship came after him,
Dragging their net through the tide;
And when they had gotten close to the land
They saw a fire of coals on the sand,
And, with arms of love so wide,
Jesus, the crucified!

'Tis long, and long, and long ago
Since the rosy lights began to flow
O'er the hills of Galilee;
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea;
Where Peter, girding his fisher's coat,
Went over the nets and out of the boat,
To answer "Lov'st thou me?"
Thrice over, "Lov'st thou me?"

Alice Cary.

REASON.

Selected.

Dim as the borrowed beams of moon and stars
To lonely, weary, wandering travellers,
Is reason to the soul; and as on high
Those rolling fires discover but the sky,—
Not light us here,—so reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day.
And as those nightly tapers disappear
When day's bright lord ascends the hemisphere,
So pale grows reason at religion's light,—
So dies, and so dissolves in supernatural light.

—Dryden.

Scientific Notes.

Sugar-mite.—Dr. Cameron, public analyst for Dublin, states that in one sample of raw sugar, he found in 10 grains weight, no fewer than 500 of these insects. In a sample of the same sugar, Dr. Hassall found at the rate of 42,000 per pound of sugar, and Dr. Barker at the rate of 268,000 to the pound. It is extremely rare to find a sample of raw sugar in which they are not present. Of the insect

itself, Dr. Cameron says, "it is a formidably organized, exceedingly lively, and decidedly ugly little animal. From its oval shaped body stretches forth a proboscis terminating in a kind of scissors with which it seizes upon its food. Its organs of locomotion consist of eight legs, each jointed and furnished at its extremity with a hook. In the sugar its movements from one place to another are extremely slow, but when placed on a perfectly clean and dry surface, it moves along with great rapidity." To examine this little creature, dissolve a small quantity of raw sugar in a wine-glass with cold water. The mites will soon come to the top, and may be skimmed off and examined under the microscope.

The Potato-disease.—A report has recently been presented to the Royal Agricultural Society of England, by a committee appointed to examine essays competing for a prize of £100, offered for the best essay on the potato-disease and its prevention. They had examined 94 essays. Among the more prominent causes assigned for the potato-rot, were, 1st, Degeneration of the tuber; 2nd, Fungus on the tuber; 3rd, Wet weather; 4th, Potato-fungus (*Peronospora infestans*) attacking the foliage; 5th, Electricity; and 6th, Succulent or diseased condition of the plant caused by specific manures. They did not think any one of the essays filled the conditions which were attached to the prize. They say the natural history of the potato fungus is well known from the time it attacks the foliage until the potatoes are harvested, and they recommend that a sum of money, (say £100), be granted for the purpose of inducing a competent person to investigate the life-history of this fungus in the interval between the injury to the potato plant, and its reappearance in the following year; also that valuable prizes be offered for the best disease-proof early potato, and the best disease-proof late potato.

It is reported that Professor Owen has recently discovered in the London clay, a fossil bird with teeth; no evidence of true teeth has been previously known in a bird. Prof. Owen describes it as web-footed and a fish-eater.

Dr. Voelcker says that the brown-colored sulphate of ammonia obtained from the products of gas-works, frequently causes injury when applied as a top-dressing, owing to the presence of highly poisonous cyanogen compounds.

According to the *Montpelier Medical*, seven persons were taken seriously ill after partaking of snails at dinner. Snails, it should be remembered, feed at times on poisonous plants, and should, therefore, undergo a few days' fasting before they are handed to the cook.

Charcoal with 33 per cent. of coal-tar, may be made into a light and porous powder, admirably adapted for dressing wounds. The charcoal is said to be of great assistance to the carbolic acid of the tar.

A curious case of skin-grafting is reported in the *Medical Times*, in which pieces of skin from a white man were transplanted to the cheek of a negro. At the end of the third month, the white skin had become black, the change in color commencing with a net-work of dark-colored lines, which gradually increased in size, until the whole piece of transplanted skin was completely covered.

In some experiments recently tried, with reference to the burning of human bodies as a substitute for interment, it was found that in a suitably arranged furnace about 150 lbs.

of wood were sufficient to reduce the soft part to ashes and calcine the bones. On collecting the cinders and bones that remained, Professor Brunetti reports that a corpse weighing 11 lbs. was reduced to about 4½ lbs.; and another weighing 90 lbs. to less than 2½ lbs.

Creating an Inland Sea.—There exists south of the Atlas Mountains in French Algeria, a chain of salt lakes called "Chotts," that pass from east to west, following a general depression which lies at an average depth of from 80 to 90 feet below the Mediterranean. There was probably a sea there formerly, of which these salt lakes are mere remnants. It would be easy to restore this inland gulf by opening a short canal from the Gulf of Gabes, according to the description recently given to the Société de Géographie by Captain Roudaire. He states that the chotts south of Biskra are a series of shallows, generally dry in summer and forming a chain about 225 miles long. Their surface is as smooth as the floor of a barn, and sprinkled with salts of magnesium. An insignificant chain of sandhills separates the Gulf of Gabes from the nearest of these. If this project were carried out, the effect upon the climate of Algeria would be considerable. The hot and dry air of the desert would become cooler and moister by passing over the surface of a body of water perhaps 20 miles long and 50 or 100 broad. The length of such a canal is estimated to be 30 miles or less.

For "The Friend."

Memoirs and Letters of Sarah Hillman.

(Continued from page 196.)

The accompanying letter did not come to hand until too late to insert in the order of date. It is therefore given here.

To Elizabeth Collins.

"Philadelphia, 8th mo. 6th, 1825.

—, Does my beloved friend consider the very trying situation in which we are placed; and hast thou not felt a little disposed since we parted to help lift up the hands which are ready to hang down? Ah! this is a day of treading down and perplexity; and methinks such feeble folk as thy S., have need to pray fervently that their faith fail not. Well, I can truly say that my desire is to be found more willing to suffer for the cause of my dear Lord and Master, and more devoted to serve him. But alas! I feel myself scarcely entered upon the journey; and after having been endeavoring a number of years to walk before Him whom my soul loveth, find very little progress; and feel far, very far short of that standing to which we are called. Pray for thy poor friend; that haply she may be hid until the indignation be overpast. My heart often bends towards thy habitation, and much do I desire that as thou hast in days that are past entered into feeling with me, thou mayest be made instrumental to bear up and support one who feels herself very weak and unable (without Divine aid) to do anything to advance the Redeemer's kingdom. Great is the work of our day; and few are there who seem loyal to our King. O! how have I craved that He would purely purify away all my dross and tin; that I might be qualified to stand for His cause! Yea, and that His eye would not pity, nor His hand spare, until the church was purged from the many defiling things that now are found in her, causing her ministers to go round her walls mourning.

For "The Friend."

Women's Indian Aid Association.

Extracts from Letters—The Modocs.

One hundred and thirty-two of these destitute Indians have been removed from Oregon and placed under care of Friends in the Quapaw Indian Agency. "The children of the Modocs, twenty-seven in number, have been placed in school, and are under the care of N. E. Yearly Meeting, which liberally provides for them; but the adults and those too small for school, are very destitute, and have not been assigned to any Yearly Meeting, and all the aid of any consequence that has been received, has been from Philadelphia. We are very much in need of shoes and stockings, for Modocs, both for men and women; we still hope government will come to our aid with an appropriation soon, which will relieve us of so much embarrassment; if they could only see how much cheaper it is to feed and clothe Indians than to fight them! to say nothing of the Christian view of the subject."

HIRAM W. JONES, Agent.

1st mo. 29th, 1874.

The box was taken to our quarters and opened, and our heartfelt gratitude and thanks offered to our compassionate Father for the very acceptable donation, both for the goods for the mission under our charge, and the poor destitute Modocs. The garden-seeds are in time and almost invaluable, so many of the Indians are without means. * * * This evening our dining-room, 13 x 24 feet, is full of the dear Indian children, engaged with a variety of objects for amusement as well as instruction; thus has an hour been whiled away by near three score of us. * * *

The children have been called to order and the old familiar story told them, how the good Father cares for the poor and needy, through the instrumentality of His loving children; how they, in common with the other missions, were objects of the sympathy and tender compassion of the Lord's dear children as well as of Himself, and I was thanking the dear friends for all their kind remembrance of us in this far off land, for making us so happy, and how the making the body comfortable was cause of gratitude to God, &c. We had the company of a newly converted Indian from Canada; he was arrested, from hearing, in 8th mo. last, some remarks upon that Scripture, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." After listening to our little discourse to the children, of how the Lord made a promise to His people, that "He would be mouth and wisdom, tongue and utterance," he stood and bore an honest testimony to the same, telling us that before he was converted, his mouth was not opened to talk to the people, but now he was learning all the time from what he saw, what he heard, and what he read; he tenderly entreated the children to be very careful to mind their instructors, telling them the Bible says, "Children obey your parents in the Lord, for this is right," adding, "if you please them you please the Lord." Our happy meeting was closed with our ever sweet little prayer, "Now I lay me down to sleep."

I must tell thee of a recent visit we had from a Modoc chief and wife, who came to see to the interests of their children; it is a matter of humble admiration to us, that so soon the Spirit has infused into them the feeling

me will not permit my saying more than I did my unfeigned wish, that thou and beloved husband may realize Him, who been the guide of your youth, to be your port and support now in the evening of into its great end.
Farewell, in endeared affection.

SARAH."

clouds, portent with trial and with sorrow, now fast gathering in dread array around beloved Society. The prayers of the faithful earnest to Him, who hath his way in the and who ruleth over all, for preservation. We talked together of the things that were evening, and were sad. But it is interesting to see, from the preceding letter, that our friend, with no doubt many others also our fellow-laborers in the precious cause, as prisoners of hope, driven to their stronghold—the Arm Almighty—for refuge deliverance. The Lord is good, a strong in the day of trouble; and he knoweth that trust in him. He was never foiled at all. He never said to the wrestling seed Jacob, seek ye me in vain. His power is every power. Whose promise was yet is to his dependent, faithful children, all upon me in the day of trouble; I will ever thee, and thou shalt glorify me." Confirming and strengthening also, is the going record, that S. H. after endeavor for a number of years to walk before Him in her soul loved, could not presume that had attained to much, or that she had justified through faith in the blood, with submission and obedience to the grace and living in the light of Him, who was given our salvation through repentance unto life. On the contrary, as is evident, she felt self poor and needy and childlike; and that about the daily bestowal of Heavenly blessing and mercies, she could do nothing toward peace and welfare of her own soul, nor for promotion and glory of the Redeemer's kingdom among men. She felt the need to fervently that her faith fail not; and desired to be found more devoted to the cause, more willing to suffer with her dear Lord Master, that she might in His own good, rejoice and reign with Him. Precious are her words: and may they in this also of tribulation and backsliding, have their due place with all: "Oh! how I crave He, our Heavenly King, would purely take away all my dross and tin, that so I might be qualified to stand for His cause! yea, that His eye would not pity, nor His hand spare, until the church is purged from many defiling things that now are found there; causing her ministers to go around her in mourning."

To her Mother.

"Evesham, Seventh-day morn, 1830.

My dear Mother,—It may seem to thee as though I had forsaken home and its concerns; there is a bond stronger than the ties of flesh, and which I believe thou knowest thy daughter feels; though far, very far be I in the work of regeneration. While it is not be thought to be of any consequence to me to remain with these dear friends,* I feel as if my Heavenly Father designed it, that He offers a little strength to me in my way. Ah! deeply do I feel the necessity more watchful, persevering faithfulness in

George and Ann Jones.

the way and work of the Lord; and strong are my desires that this may be a season of renewal of covenant, of arising from the dust, of increase of strength in Him in whom are all our fresh springs; who has in adorable mercy plucked my feet out of much mire and clay, and in matchless loving kindness planted them in some little measure upon a Rock; and given me to believe that He designs to make use of me in the glorious work of reconciliation. So that I am ready at times, to say with the apostle, 'Unto me who am less than the least of all saints, is this grace given, that I may preach among the Gentiles the unsearchable riches of Christ.' You know how tenderly my heart throbs on this subject, but yet He who knows the end from the beginning, knows how to make use of poor, contemptible instruments, and to fit them for his service; and it does feel to me as though my life has not been spared for myself only, neither for my dear mother and sisters; but for His name and Truth's sake. May His will be done.

* * * Oh! what a precious state of mind true christian resignation is. It is a jewel of inestimable value, which I desire to be in possession of myself, and that you all may be sharers with me. Separation is said sometimes to strengthen the ties of natural affection. Ours, I think, needed not this to unite us more together. The family reading never felt to me of more value than since absent from it this time. We feel in its omission almost as if we had not finished breakfast. But as we ride along the road, one of us usually reads a chapter; so that makes up.*

The trials among us at home (no doubt alluding to those of the church) are not forgotten by me; and here is not a place to rejoice. There is a disposition to say, 'We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.' Ah! what will be the end of these things! The enemy is busy everywhere in doing all he can to scatter, tear, and slay; yet I believe he never will be able to scatter the true sheep; for they know the Shepherd's voice, and Him they follow. May we keep very close unto the Lord Jesus Christ, that so in the shakings, the turnings, and overturnings which are yet to come, we may be preserved under the shadow of the Almighty. Such can and will be able with David to say of the Lord, He is my refuge, and my fortress: my God; in him will I trust.' Ah! some of us know Him through adorable mercy. Oh! let us be willing to become more and more conformable unto His death. So long as our trust is in Him, although every thing round about us speaks trouble, we shall not be confounded; but in humble confidence make our appeal unto Him, and acknowledge that our record is in heaven, and our refuge on high."

* The wholesome practice to which allusion is here made of daily reading a portion of that which is "given by inspiration of God," and is profitable "for correction and instruction in righteousness," and thus seeking to turn the mind to its best interests, is justly commended by our friend S. H. Is it not to be feared that in families, where perhaps it is mostly done when such are alone, it is sometimes neglected when company is on hand, either from too great diffidence or deference, or from the apprehension that it may not be grateful to them; or as though that which is good for the one was not for the other. But what will be the probable tendency of such a course? and how must the susceptible minds of dear children, if such there are, resolve such expediency?

(To be continued.)

of love and forgiveness, and how they can testify to the kind interposition of the Lord in their behalf. The chief was Steamboat Frank, he joined in our evening exercises, and solemnly admonished the children to do all in their power to put away all that was bad, and be willing to be taught in the good way, imposing the responsibility upon "Little Jim," our chief and interpreter for the band of boys and girls of the Modocs; he seems thoughtful, and while he knows but little of God and his religion, yet, said he, putting his hand upon his breast, "I feel a good deal about it in here."

ASA C. TUTTLE.

For "The British Friend."

How Others See Us.

Dear Friend,—It is well to get light from all quarters, and often instructive to see ourselves as others see us in a corporate, as well as individual capacity. As a religious body, differing materially in doctrine and practice from other professors of the Christian name, Friends could not expect to escape criticism in various ways from the leaders and expositors of public opinion, and the late Conference in London, on the state of the Society, has brought us again rather conspicuously to the front. That we are diminishing in numbers is generally admitted, and if this diminution continue, we are told, we shall soon, as a religious body, become extinct. My object in this letter is not to dilate upon cause and effect, but to quote, from various sources, a few paragraphs to show the views entertained by intelligent and thoughtful men on the past and present condition of our religious Society, some of whom estimate our principles more highly, and comprehend them more clearly than others who profess to be members of the Society of Friends.

The Athenæum Remarks:—"The sect is certainly decreasing in numbers, and in time it will probably disappear as a separate organization in our religious life. But when the day of its final disappearance comes, it will be found to disappear, not because it has been a failure in the world of thought, but on account of its great success. It will disappear because its mission in the world of English life will have been fulfilled."

With a satiric touch, characteristic of its pages, the *Saturday Review* observes:—"Since the backsliding tendencies of the rising generation of Friends, wrung from the sorely grieved elders the virtual abandonment of the broad brim and drab, our eye affords little or no index to the extent of Quaker profession. The chignon may, for all we know, cover a pietism as orthodox and staid as the prim and straitly fitting bonnet, while as demure and unruflled a heart may beat under silks gay with the hues of the rainbow as under the sober stuffs and panniers of stricter days. But the spirit of the age has, we fear, been too much for the spirit of Fox and Penn. The license of intermarriage with Gentiles has laid open the Quaker dovecote to hawks of every feather, and the scandal of commercial misadventure has made free with many an honored name. The end can hardly be far off. Let it never be forgotten, however, that the Society had, in its day, a work to do, and did it well. As a protest against vice, frivolity, and unmanliness in dress and manners, it has been met half way by the Gentile

world itself. If it is to be absorbed henceforth in the general system, the Quaker blood will remain an element of force in the veins of the natural life."

One more London journal concludes the extracts from this class of publication. *The City Press* writes:—"We are Conservative enough to wish that certain institutions and societies—and among them the Society of Friends—should victoriously resist the touch of time. We would not, for any consideration, have the old meeting houses in Bishopgate and elsewhere modernized. In days when no bonnets are worn, and when fashion inflicts, as its penalty, unlimited ear-ache and neuralgia, we view the Quaker bonnet as a sermon to the time. In days when apparently it is a matter of so much difficulty for people to say plainly what they mean, what should we do without certain amongst us who are honest enough simply to say 'Yea, yea; nay, nay.'"

Most readers of "Sarter Resartus," by Thomas Carlyle, have probably seen his tribute to the character of George Fox, "as one of those to whom, under ruder or purer form, the divine idea of the universe is pleased to manifest itself, and across all the hills of ignorance and earthly degradation, shine through in unspeakable awfulness, unspeakable beauty, on their souls; who, therefore, are rightly accounted prophets, God-possessed, or even gods, as in some period it has chanced."

And this from *Charles Kingsley*:—"In England, too, arose the great religious movements of the seventeenth and eighteenth centuries, and especially that of a body which I can never mention without most deep respect—the Society of Friends. At a time when the greater part of the Continent was sunk in spiritual sleep, these men were reasserting doctrines concerning man and his relation to his Creator, which, whether or not all believe them (as I believe them) to be founded in eternal fact, all must confess to have been of incalculable benefit to the cause of humanity and civilization."

From an article in one of the religious journals, taking a general survey of our position as a religious body, I quote the following as most to my purpose, not wishing to extend this communication beyond due limits:—"How far any attempts to impregnate Quakerism with a new vitality are likely to prove ultimately successful, may be considered doubtful in the highest degree. Great, indeed, would be the gain, at once to English manliness and to the free development of the motive power of English religion, could a large infusion of the original Quaker spirit be poured afresh into the veins of the existing Quaker body. But the present attitude of that venerable body reminds us of nothing so forcibly as of the grotesque endeavor of some elderly dame, who, at the taunt of inactivity, should don a new apron over her black silk, and patter about her old tasks, in vain forgetfulness of the fact that she is no longer the rosy stirring lass she was, when, as a gauky girl, she wore short frocks and a Holland pinafore."

In the golden age of its youth and vigorous prime, the Society of Friends presented the spectacle of a genuine and powerful awakening of the spiritual life, now and then overflowing, as might be expected, into the extravagances which are inseparable from all real enthusiasm at its height, but preserving for the most part a simplicity of demeanor, a self control, and directness of moral purpose,

which were the visible evidence of sincerity and strength.

The inference that may be drawn from the varied utterances of the outer world, fragmentary as they are, will, I think, show to the writers generally appreciate and acknowledge as true Quakerism no other than counterpart of that which was exhibited the world as such in the seventeenth and eighteenth centuries; that whatever reputation we have gained, or moral influence we have exercised in the world, is mainly to be attributed to the self-denying labors and exemplary lives of our forefathers in the truth. The chairman of the Baptist Union, in addressing his audience at their autumnal meeting, said, in reference to Ritualism, "With the exception of the Society of Friends the hands of other denominations are not clean, nor the testimony clear in this matter." How long we shall retain this honorable distinction remains to be seen when we are told, "that even the stern simplicity of Quaker worship is shown to afford no guarantee for exemption from the fatal taint." How then can we regain our original position, or hope to witness a revival worthy of the name, but by a return to first principles, to that from whence we are fallen, for it cannot be gainsaid, that "it is not to arrangements, however perfect, but to individual faithfulness to Christ, in daily dependence upon the help of the Holy Spirit that we can look for a growth in the truth and vitality in the Church." Were this our end and aim we should realize as a Church the condition thus indicated in the Yearly Meeting Epistle for 1852, and become strong in the Lord and in the power of His mighty arm.

In conclusion, dear Friends, it is our concern that we may become a watchful, lowly minded, retiring people; that we may live more distinct from the spirit of the world, that our affections may be thoroughly fixed upon heavenly things, not in anywise seeking our own glory or desiring to occupy conspicuous positions in the world, but rather that we may individually serve God in our generation according to His will.—Thy sincere Friend,

1st mo., 1874.

From The "British Friend."

The Conference and the 1836 Epistle.

Dear Friend,—In looking over the proceedings of the recent Conference, as reported in *The British Friend*, it is impossible not to notice the fact, that the causes which have been silently at work, producing the declining condition of the Society, are so seldom referred to. Of these causes, no one of them has operated so insidiously, nor yet so disastrously as the introduction and tacit acceptance by the Society of unsound doctrines—of doctrines proved to be inconsistent with, and in some respects antagonistic to those set forth by the early Friends. Certainly, the knowledge of the seat of a disease is half its cure. Those present at the Conference, however, with one noteworthy exception, to be afterwards referred to, and a very few instances besides, have carefully avoided all allusion to this primary cause of declension.

It was not likely, in the nature of things, that a Society, which had stood its ground in the face of so much obloquy for over two centuries, should have become dissatisfied with its practice in the performance of one of its highest duties—duties in connection with the

e worship of an all-wise and beneficent
tor, if the seeds of contrary doctrine
not been sown, taken root and fructified,
y be in a congenial soil. We may say,
one of Job's friends, that "affliction
th not forth of the dust, neither doth
le spring out of the ground." Undoubt-
in this case, the declension that has
aken the Society, which is conspicuous
s expressed desire to change its mode of
acting meetings for worship has not
n out of nothing, but contrariwise is the
al and natural outcome of *other princi-*
which have been, times without num-
shown to be out of harmony with the
and original principles of Friends. A
and influential Yearly Meeting, on the
rican Continent, so long ago as 1847,
ining within its limits many valuable
nds of large experience, declared, in re-
ce to these new principles, that "Should
superficial religion prevail, it would in-
uce the spirit and maxims of the world
the very bosom of the Society." And
h, "were the Society to conform to the
riptural opinions, advocated in the work
r notice, it would be carried back to [what
terms] the beggarly elements." Thus
very existence of the Society would be
oyed.

ere were causes at work, sufficient in the
ation of that Yearly Meeting, to bring
t a decided change in the Society, if not
ppardise its existence, and as this "super-
religion" has been suffered to grow,
d its roots, and bring forth its legitimate
it, has come to pass now, in this day,
"the spirit and the maxims of the world"
been introduced largely into our Society,
notably, the leading error has attained
a growth, that reading the Scriptures is
ly advocated in meetings for worship, as
necessary and desirable. And, indeed,
e are many more practices, equally foreign
e views of Friends, which must follow
after another in logical sequence; the
ng of the Scriptures in the way pro-
d being simply the first or initiatory

he Report agreed to by the Conference
gs out clearly the existence of opposing
contradictory sentiments, and when pre-
d to the Yearly Meeting there will be
d, as at the conference, quite as many for
adoption of that permissive legislation,
h confers on a Monthly Meeting the
er to alter long-standing usages, provided
the change is attended by a decent
of unanimity. Yet it is evident that
e is a considerable feeling of dissatisfac-
at this continued bringing down of por-
of the goodly edifice of Doctrine and
tice erected by our worthy predecessors.
not welcome nor acceptable to not a few
claim to belong to the same body. These
know that the troubles of the Soci-
did not spring out of the ground; they
he growth of one or two generations—of
anivance at error—of a sacrifice of prin-
s for the sake of peace; and the sort of
that may be looked for, they were plainly
gh warned of long ago.

ought ever to be borne in mind that the
ety itself, by its public documents, pre-
d the way for the advocated change in
mode of holding our Meetings for Wor-
The Epistle of 1836 contains much in-
ence to the Scriptures, which is plainly

contrary to the well-understood views of
Friends. In short, it is in my view, funda-
mentally unsound, yet, it was adduced at the
recent Conference, as indisputably containing
the sentiments of the Society in relation to
the Scriptures! When such were put forth
by authority thirty-seven years ago, need we
wonder at the present aspect of affairs? The
views enunciated in the Yearly Meeting's
Epistle of 1836 were objected to by the Yearly
Meeting of Philadelphia in 1837, as contain-
ing expressions not in accordance with the
sentiments of our primitive Friends. But
what did it signify? the objectionable matter
must stand. It was pretty much from the
pen of one who had an unenviable share in
destroying the unity of the Society of Friends.
And it was reserved for his biographer to re-
vive the unsound and unfriendly passages,
and singularly enough, as an appropriate
commentary thereon, the Conference all but
decided that the Scriptures should be read in
one at least of Friends' Meetings for worship
on a First-day. Thus objectionable doc-
trine gives sanction and countenance to ob-
jectionable practices, and the seed sown in
1836 promises to bear fruit in 1874, not to the
advancement, but to the dishonor of the pre-
cious cause of Truth, as professed by Friends.

D.

12th mo. 22d, 1874.

An Intelligent Cat.—The following incident
is published in the *Virginia (New) Enterprise*.
Policeman Hayton of this city, it is stated,
has a cat which recently gave evidence of
more than ordinary sympathy and intelli-
gence. This cat came to his master, and by
scratching at his legs and mewing attracted
his attention. Thinking this behavior of the
animal was an intimation of hunger, Hayton
gave the cat a slice of beef, when he at once
ran away with it. In about a minute he re-
appeared and again began begging. Hayton
thought it strange that the cat was so hungry,
but cut for him another and larger piece of
meat. This the cat took in his mouth and
again went off. Hayton followed, and saw
him go out upon the sidewalk and drop the
meat through a knot-hole. On going to the
place and looking through the knot-hole, it
was discovered that there were three small
kittens under the walk, so young that their
eyes were scarcely open. No mother cat was
near, nor was there a place any where in the
vicinity where a cat could have found a hole
through which to have crawled under the
walk. It would seem that in his rambles
Tom had found the kittens, and understand-
ing from their cries that they were hungry,
had set about providing for their wants in the
manner related.

I saw that a humble man, with the blessing
of the Lord, might live on a little; and that
where the heart was set on greatness, success
in business did not satisfy the craving; but
that commonly with an increase of wealth,
the desire of wealth increased. There was a
care on my mind, so to pass my time that
nothing might hinder me from the most steady
attention to the voice of the true Shepherd.
—John Woolman.

True religion shows its influence in every
part of our conduct; it is like the sap of a
living tree, which penetrates the most distant
boughs.

THE FRIEND.

SECOND MONTH 21, 1874.

In the present number will be found two
communications made to *The British Friend*,
from which we take them, on the present con-
dition of the Society in England. We rejoice
whenever we see such written evidences of
regard for the principles and practices which
Friends must ever maintain; especially when
given by those in Great Britain who have not
been carried away by the popular current of
modern innovation. The seed of the present
widespread defection from sound religious
principles, was first sown in England, and
there the necessary religious labor and exer-
cise to have it eradicated, ought to be under-
taken and perfected. It is particularly en-
couraging when the true cause of departure
from Quakerism, or primitive Christianity, is
brought into view, viz., the unsound doctrines
held by a very large portion of the members;
which is done by one of these writers. There
can be no effectual recurrence to first princi-
ples, and the testimonies of Truth growing
out of them, so long as those unsound doc-
trines promulgated by influential members in
London Yearly Meeting are not repudiated as
inconsistent with the scriptural religion held
and published to the world by Fox, Barclay,
Penn, Penington and their coadjutors.

The spiritually minded men who gave dig-
nity and weight to Philadelphia Yearly Meet-
ing, not only, as one of these writers states,
detected the leaven of these unsound doctrines
in the London epistle of 1836, but they bore
a noble and unequivocal testimony against
them in 1847. However this testimony may
be despised, misrepresented, or denied, by
those who favor the doctrines therein dis-
owned, it may safely be left to the revelation
of their fruits as time rolls on, to prove the
correctness of the exceptions taken to the
opinions reviewed, and to vindicate the clear
perception, the spiritual foresight, and the un-
feigned religious concern of that Yearly Meet-
ing when it made its Appeal for the Ancient
Doctrines of Friends.

William Penn speaks of "The Light of
Christ within, as God's gift for man's salva-
tion," as the doctrine that particularly dis-
tinguished Friends from other orthodox pro-
fessors, and from this "as the root," he rightly
states, grew "the goodly tree" of doctrines
and testimonies which Friends were, and are,
called to exemplify to the world. As these
doctrines and testimonies run counter to the
will of the natural man, and are in opposition
to the spirit and maxims of the world, noth-
ing but this Light of Christ within, or Divine
Grace, could originate them or enable the be-
liever in them faithfully to act up to them.
But the modern reformers in our Society, keep
this doctrine altogether in the back ground,
if they believe in or inculcate it at all; while
great stress is laid upon entire dependence on
the atoning sacrifice of Christ, and the study
of the Scriptures as the means to become ac-
quainted with the "system of truth for our
salvation;" so that the *believer*, made so by
that faith which "is a faculty of the human
mind," "may accept the mercy of God in
Christ Jesus, and apply it to his own condition,"
by which "it follows in reason that the believer
is saved."

The "root" being changed, the branches

must be changed to correspond, and the fruit (or testimonies) borne by the "goodly tree" springing from the original root, will not perfect on the modern substitute. Where these modern doctrines have supplanted the original faith of Friends, it is the natural result, as every day reveals, that the testimonies which Friends have so long believed in and supported, will be discarded; and the course of a very large proportion of the members in the Society demonstrates how widely these doctrines have spread.

London Yearly Meeting has so far deserted the ground on which it formerly stood, is so changed in regard to the doctrines and testimonies ever held by Friends, and which it once unhesitatingly advocated, that it can no longer be recognized as the representative of that noble army of convinced and thorough-going Quakers, that came up from the dales of the North, and proclaimed the great truths of the gospel among the restless, turbulent crowds of London, professors and profane; or who gladly filled its noisome prisons, to die there, if need be, rather than compromise the testimonies of Truth; several of which are now disclaimed or disregarded. But neither these doctrines nor testimonies will be allowed, by the great Head of the church, to want witnesses to their truth and value. If the children hold their peace, the stones of the streets will cry out, and the original faith of Friends, as promulgated by Fox, Penn, Barclay, &c., will again be acknowledged in its entirety and purity, in the Lord's own time. Blessed are all they who hasten the day, by their suffering or their service.

SUMMARY OF EVENTS.

FOREIGN.—A London dispatch of the 14th, says that Taylor's Pantechnicon and furniture repository was burned last evening. The fire broke out at 4 p. m., and raged until midnight. Five houses and several large stables adjacent were partially destroyed. There were a number of accidents, and two firemen were killed. The fire attracted an immense and unruly crowd, and the military were called out to preserve order. The total loss is estimated at \$15,000,000. Taylor's building contained five hundred carriages, and a great number of mirrors and pictures, together with a vast amount of other property. Up to the close of last week, 346 Conservatives and 297 Liberals and Home-rulers had been returned to Parliament. The House of Commons will contain 216 new members.

It is expected that the Emperor of Russia will visit England in the Fourth month.

The correspondent of the Times with the Ashantee expedition, in his dispatch announcing the successful termination of the war, says that General Wolsely has made arrangements for himself and his white troops to leave Africa for England on the first of next month.

A violent gale, accompanied with snow, prevailed off the south-west coast of Ireland on the 12th inst., causing some marine disasters. The German bark Hercules was wrecked, and eleven of her crew perished.

The same gale caused the Baltic sea to overflow the entire coast of Schleswig-Holstein. The dikes protecting the low lands were burst in many places, and large tracts of country were flooded. The damage to property has been very heavy.

The total emigration from Ireland since 1851, is stated to be 2,252,743 persons, or about two-fifths of the present population of the island. In 1873 the emigration consisted of 90,149 persons, viz: 51,930 males, and 38,219 females.

On the 16th the British Ministry resolved to resign immediately. Gladstone will advise the Queen to send for Disraeli, who will probably form a new cabinet.

The *Pall Mall Gazette* publishes a report that the British forces took possession of Coomassie, the capital of Ashantee, on the 29th of last month, and would commence their march back to the coast on the 22d inst.

London, 2d mo. 16th.—Consols 92. U. S. sixes, 1867, 103½; new fives, 103½.

Liverpool.—Middlings cotton, 7½d. a 8½d. for uplands and Orleans.

A Madrid dispatch says: It is probable that the form of government in Spain will be decided by a *plebiscite*. In such an event Castelar will support Serrano as a candidate for the Presidency of the Republic.

Republican troops were advancing upon Bilbao, and it was expected the Carlists would soon be obliged to raise the siege of that city. The national forces have defeated the Carlists before Tolossa and reoccupied the place.

The Spanish government has agreed to an exchange of prisoners with the Carlists.

Francis Joseph, Emperor of Austria, arrived in St. Petersburg the 13th inst., and was cordially received by the Czar and imperial family.

Cardinal Tarquini, a zealous and able champion of the papacy, died in Rome the 14th inst. He was an earnest advocate of the infallibility dogma when it was propounded to the ecumenical council, and was in thorough accord with the Pope.

A letter from Rouher is published, advocating a *plebiscite* to decide between an Empire and Republic, when President MacMahon's term expires.

The mail steamer from South America reports that the yellow fever continues unabated in Rio Janeiro, and the cholera is raging with great violence in Buenos Ayers and Montevideo, and thousands of the inhabitants had fled from those cities.

Ex-President Santa Anna has arrived in Havana, from Nassau, en route to Mexico. He says he returns under President Lerdo's proclamation of amnesty, and is firmly resolved to take no part in Mexican politics.

The population of Japan, by the official census of 1872, was 33,110,825.

The south-eastern portions of Europe have been visited by heavy gales, which did much damage. On the Black Sea there were many disasters to shipping.

In the German Reichstag on the 16th, General Moltke, in the course of a speech in support of the military, said: "What we acquired in six months, we shall have to protect by force of arms for half a century to come. France, notwithstanding a majority of her people are convinced of the necessity of peace, is imitating our army organization."

A deputy from Alsace moved a plebiscite to be taken in Alsace and Lorraine on the question of nationality.

The exports of grain of all kinds from Russia were in 1873, 86,309,347 bushels, in 1872, 75,871,937 bushels, and in 1871, 105,861,137 bushels.

UNITED STATES.—The interments in Philadelphia last week numbered 284. There were 39 deaths of consumption, 19 inflammation of the lungs, 11 inflammation of the brain, and 11 scarlet fever. On the 13th an ice house at Thirty-first and Master streets, near Fairmount, fell, and a number of men who were engaged in filling it with ice were buried in the ruins. Of these about twelve appear to have been killed, and as many more severely injured.

The number of voters registered for the next election is 153,462, exclusive of a part of one of the wards. In 1873 the assessors returned 167,094 voters.

In the Girard College there were at the opening of the present year 547 pupils. The residuary fund for the support of the college, is stated to amount to \$5,219,258, invested mostly in real estate in Philadelphia and Columbia and Schuylkill counties.

In Congress the questions of currency and finance have been discussed at great length, but so far without any practical result.

The U. S. Senate, after long debate, adopted an act which they return to the House as a substitute for the bill passed by that body repealing the bankrupt law. In the proposed new law it is provided that at least one-fourth in number of the creditors, and representing at least one-third of the amount of the debts, must unite in the petition to create an involuntary bankruptcy. Other changes, believed to be improvements, are introduced.

From the *Paper Trade Journal* it appears that during 1872 there were in operation in the United States 912 mills, owned by 705 firms, and representing a value of \$35,000,000. The mills employ 13,420 male and 7700 female hands, besides 922 children—or a total of 22,042 laborers, whose wages amount to \$10,000,000. The production of these mills during the year was 317,387 tons, valued at \$66,475,825.

The President has ordered that the court of inquiry in the case of General Howard, who is charged with mismanagement of the Freedmen's Bureau, shall be composed of Generals Sherman, McDowell, Pope, Meigs and Holt. Major Gardiner, Judge Advocate. The court has been ordered in compliance with a resolution of Congress requesting such an investigation.

The Markets, &c.—The following were the quotations on the 16th inst. *New York*.—American gold, 112½.

U. S. sixes, 1881, 120½; ditto, 1862, 118; ditto, 10 5 per cents, coupon, 115½; registered, 113½. Superfine flour, \$5.75 a \$6.20; State extra, \$6.50 a \$6.80; fine brands, \$7 a \$11. White Michigan wheat, \$1.82; No. 1 Milwaukee spring \$1.58; No. 1 Chicago, \$1.55; No. 2 do., \$1.50 a \$1.51; No. 3 do. \$1.42 a \$1.43. Oats, a 62½ cts. Rye, \$1.03. Western mixed corn, old, cts.; new, 76 a 78 cts.; white, 81 a 82 cts. *Philadelphia*.—Cotton, 16½ a 17½ cts. for uplands and New Orleans Superfine flour, \$5 a \$5.50; extras, \$6 a \$6.50; fine brands, \$7 a \$10.25. White wheat, \$1.80 a \$1.85; amber, \$1.68 a \$1.78; red, \$1.58 a \$1.68. Rye, 96½ cts. Yellow corn, 77 cts. Oats, 58 a 65 cts. Smoked ham, 12 a 14 cts. Lard, 9½ a 9¾ cts. Sales of about 30 beef cattle at 7½ a 7¾ cts. per lb. gross for extra; 6 cts., for fair to good, and 4 a 5½ cts. for common. Sheep sold at 5 a 8 cts. per lb. gross and corn fed hogs at \$8.50 \$9 per 100 lb. net. *Chicago*.—Spring extra flour, \$5.50 \$6. No. 1 spring wheat, \$1.21½; No. 2 do., \$1.17. No. 2 corn, 56½ cts. No. 2 oats, 41½ cts. Rye, 82 cts. No. 2 spring barley, 80 a 90 cts. Lard, 9 cts. *Baltimore*.—Penna. red wheat, \$1.73 a \$1.75. Yellow corn, 73 a cts.; white, 75 a 80 cts. Oats, 55 a 59 cts. *St. Louis*.—No. 2 winter red wheat, \$1.57; No. 2 spring, \$1.50. No. 2 corn, 59 cts. No. 2 oats, 46 cts. Lard, 8½ cts.

FRIENDS' FREEDMEN'S ASSOCIATION.

With nineteen schools in N. Carolina and Virginia in successful operation, and 2193 scholars in attendance involving an expense of \$1,000 per month for the next three months, the Association has but a small amount in its treasury. We commend the subject to the serious attention of Friends.

RICHARD CADBURY, Treasurer.

JAMES E. RHOADS, Pres't of Executive Board.
Philadelphia, 2d mo. 13th, 1874.

ERRATUM.

The date of the death of Sarah M. Saunders, published last week, should have been First month 20, 1874, instead of 1873.

WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Instruction will be held on Seventh-day, the 21st instant, at 10 A. M. in the Committee-room, Arch St. Meeting-house.

CHARLES J. ALLEN, Clerk.

Philada. 2d mo. 11th, 1874.

WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cincinnati Post-office.

Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia.

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philadelphia.

FRIENDS' BOARDING SCHOOL FOR INDIGENT CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to act as assistant matron.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, on the 10th of Second month, 1874, Friends' Meeting-house, on Sixth street, Philadelphia, RICHARD W. BACON to REBECCA ELKINTON, daughter of George M. Elkinton, all of this city.

—, on the 12th of Second month, 1874, Friends' Meeting-house, Mansfield, N. Jersey, ELLI BRANSON, of Philadelphia, to JANE, daughter of John Bishop, of Columbus, Burlington Co., N. J.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.